A VINDICATION OF THE Christians Messiah,

(*Viz.*)

That Jesus Christ the Sonne of God is the trūe MESSIAH propheſied of, or foretold by all the holy men of God who were the Writers of the old Teſtament, from Geneſis unto the Prophet Mallachy.

As alſo proved out of their own beloved TALMOUTH.

Wherein is alſo declared, the Coherence which the Old Teſtament hath with the New, as to that particular.

As alſo a clear proof of the Trinity in Unity, (*Viz.*) That the Father, Sonne, and Spirit, are but one God.

Againſt the generall received opinion of the Jewes.

Written by ELIAZAR BAR-ISAJAH P. a Jew born, but now a Converted and Baptized Chriſtian.

LONDON,
Printed by *Gartrude Dawſon*, 1653.

To the Supream Authority, the PARLIAMENT of the Common Wealth of ENGLAND.

As also the Right Honourable the Lord Mayor and Aldermen of the famous City of LONDON.

Right Honourable,

IN as much as divine Providence hath brought me out of the darkneſſe of my Predeceſſors, into his moſt marvellous light, by taking away the vaile of their Ceremonies (ſo) from before the Eyes of my Underſtanding, as that now I ſee Jeſus Chriſt to be my alone Saviour; which was onely Typpified or Shadowed out in them by Hyroglyphickes: And in as much as the aforeſaid Providence

hath likwiſe brought me with *Abraham* from my Fathers Houſe and Idoles into a Land I did not know, wherein I am now a Stranger, wherein bleſſed be his Name, he hath inſtructed me by his divine Precepts, to walk in thoſe wayes that are moſt conſonant to his divine Will. As alſo, in as much as the Lord hath given you a heart to promote the ſame a Priviledge, which this nation did never before enjoy, as at preſent. I have therefore thought it my duty, to acknowledge my thankfulneſſe unto you, as the cheifeſt Inſtruments under God, both for the enjoyment of my profeſsion in religious Worſhip, as alſo, for thoſe many noble and gracious favours received from you: and for which, I hope the Lord will one day reward you, by giving you farre more glorious degrees of honour then now you enjoy, even in heavenly places with Jeſus Chriſt.

And, in token hereof, I have preſumed to dedicate this little paines, which I have taken, to depreſſe the pride and arrogancy of the people who call themſelves Jewes, but

but indeed are not, for he is not a Jew that is one outwardly, but he that is one inwardly; neither is that Circumciſion, which is in the Fleſh, but that of the Spirit. Neither are they the ſeed of *Abraham*, who claime it by the Fleſh, but ſuch as attaine thereto by Faith. For, untill they be Chriſts, they cannot be *Abrahams* ſeed, and heires according to the Promiſe.

I preſume your Honours will not expect curious phraſe from him that as yet hath but in a ſmall meaſure attained to the *Engliſh* tongue, as alſo that you will bear with the rudneſſe of the Methode, in as much as I am not yet acquainted with the manner of writing *Engliſh* Books, being conſtrained to make uſe of an Interpreter.

I hope alſo, your Honours will not impute the courſe Language therein to the People aforeſaid, out of any malice, to their perſons, but meerly out of the zeal I have to drive them from their fond imaginations, to imbrace the Truth as it is in Jeſus. For, I do ingeniouſly profeſs, in the preſence of the great God of Heaven and Earth,

and in the preſence of his dearly beloved Sonne Jeſus Chriſt, as alſo of that bleſſed Spirit of Truth proceeding from the ſame, the onely comforter of the Elect: that my very bowels do yearn after them, untill Chriſt be formed in them. Neither have I in the leaſt abuſed my writing, wherein I have ſet forth their yet inveterate malice againſt the Profeſſors of the Goſpel of Jeſus Chriſt, but have dealt as candidly therein as I would have done for my deareſt friend: It being the deſire of my ſoul, that the Eternal, Immortal, Inviſible and onely wiſe God, would in his good time bring them alſo from Darkneſſe to his moſt marvelous Light, and from the power of Sathan unto God, as bleſſed be his name he hath done to

Your Honours

moſt humble Servant,

Eliazar Bar-isajah .P.

THE

EPISTLE to the READER.

Chriſtian Reader,

BEloved in our Lord and Saviour Ieſus Chriſt, I have thought it fit, and meet to give you to underſtand, firſt, what I have been, as alſo by the grace of God what I now am, in reference to the firſt of theſe.

I was by birth ſuch a one as men commonly call a Iew, and was likewiſe Circumciſed upon the eighth day, as the manner of ſuch people yet is. I ſhall not boaſt of my Parents in the fleſh, becauſe, I now know none after the fleſh, though otherwiſe I might in point of worldly riches and honour: but ſome will look upon me as a Traveller, and therefore I ſhall forbeare, and proceed to my intended purpoſe. (Viz.) That I was alſo brought up from my youth, and inſtructed in all their abominable vices,

vices, as blaſphemie, curſing, and other ſinnes of that linage or off-ſpring, (I mean in point of Chriſtianity) it being their manner to villifie Ieſus Chriſt and his diſciples, with all the opprobrious language that their hearts can conceive, or tongues expreſſe; as in the enſuing Treatiſe will fully appear. But I bleſſe the God and Father of our Lord Ieſus Chriſt, who ſowed ſuch a ſeed of Grace in my heart, as that I may ſafely witneſſe before the God of Truth, that I had no pleaſure in ſuch their evill cuſtomes. Which ſeed of Grace I perceived to grow and ripen in me every day more and more. In-ſo-much that my Mother and Friends taking notice of this my inclination, took counſel to prevent the ſame, and to that purpoſe, they determined to ſend me to my Brother in Prague, (the Metropolis of the Realme of Bohemia) who is yet, if living, one of the learneded Rabies there; which alſo they did: In whoſe diſcipline I was tutored two yeares and a half. During which time, I learned the fabling Talmouth. And the aforeſaid Brother of mine in the fleſh, (having received ſecret inſtructions, as I perceived, from my aforeſaid Mother and Friends) did ſo narrowly look to my ſteps, that I could not poſſibly increaſe that ſmall meaſure of Grace which was formerly

formerly in me in any publick manner, albeit privately I deſired God to lead me in the truth, who, bleſſed be his Name, did not onely hear me, but did alſo anſwer the Prayer of me his poor Servant, by delivering me from the vile eſtate and condition that I was in, and that by a wonderful and unexpected way and manner, which I ſhall now declare and publiſh unto you; for at the expiation of the aforeſaid time, Providence hath ſo ordered, that it came to paſs in בש"ה תח, *that is in* Anno Dom. 1648. *there arrived a* Rabie, *by name* Elias, *from* ארץ ישׂ־אל (*that is* Jeruſalem) *into Dutchland or* Holland, *who, whenſoever he came into the Iewiſh Synagogues, preached or declared, that their* Meſsias *ſhould come in or during that preſent year; which aſſertion he endeavoured to prove from* Levit. 3. 10. *where it ſtandeth in Hebrew,* בואת יבא אהרון אל חקדוש עם פר בן בקר (viz.) *that* Aaron *ſhall come again with an Offering into the Holy place, which he expounded to be meant of their* Meſsias; *and that he ſhould come indeed that year, for that his Number being compared with the word* בואת, *which without the firſt one thouſand years from the Creation of the World, as they reckon that word* בואת, *having in it in number* 408. *did therefore conclude that he,* (viz:

their Meſsiah) *ſhould come that year, yea, and that aſſuredly and undoubtedly: But notwithſtanding all this his confident aſſurance, he proved no better than a falſe Prophet: for the* Meſsiah, *whom they expected, did come that year no more than he ever will, which is not at all; viz: ſuch a* Meſsiah *whom they expect, ſhall call them together as a Huntſman doth his Hounds, and ſo to lead them to* Jeruſalem, *and there to build the ſame again with the Temple, and that in a more glorious manner than ever it yet enjoyed: But ſo it was, that this learned* Rabie's *unlearned Sermon, took ſo much in the hearts of the aforeſaid deluded people, who had rather than Roaſt-meat ſee their Demy-god come to carry them as aforeſaid, as that they gave him much moneys the women likewiſe preſented him with many good gifts both of Gold and Silver unknown to their husbands, and all to the end they might find the more favour and reſpect in the ſight of their* Meſsiah *when he ſhould come; as alſo of his Servant or fore-runner* Elias *as aforeſaid; and therefore they cryed out the more exceedingly, that he would haſten his coming: But it was all in vain, for they proved no better than the Worſhippers of* Baal, *for that their* Meſsiah, *whom they ſo expected, was either aſleep, or had*

ſome

ſome other weighty buſineſs; ſo that all their Prayers, Tears, and Howlings could not prevail with him, to anſwer that their expectation of thoſe Idolatrous people.

But ſo it happened, that hereupon the learned Jewes of Moravia, living upon the Frontier of the Realm of Hungaria, who belonged to the Germane Emperor, ſummoned a meeting to conſult about the aforeſaid matter of their Meſsiah's not coming, as was expected; and finding no foundation in the Scripture to own any ſuch foppery, they did joyntly and unanimouſly relinquiſh that their groundleſs aſſertion, and not onely ſo, but did with the like unanimity confeſs and acknowledge, that Jeſus Chriſt, whom the Chriſtians worſhipped, was the true Meſsiah, and that none other was to be waited upon or expected, until his ſecond coming to judge the quick and the dead: And thereupon they were ſprinkled according to the cuſtome of the Papiſts, unto whoſe Religion they betook themſelves; which when I underſtood, I made the like attempt my ſelf, but inaſmuch as I was ſo narrowly watched as afor eſaid, I therefore reſolved to travel into ſuch a place where I might perform the ſame with more freedom.

And hereupon I took a reſolution by the help of

God, to take a Voyage to this bleſſed and proſperous Country of England; but ſo it happened, that in my aforeſaid journey or travel, I happened to come to Briſsil in Brabant, to viſit Prince Ratzeville, who was a Polander, and a man of great renown in thoſe parts; but being informed that he was departed from thence towards the Army of the Duke Leopoldus, which was in Flanders, I thereupon reſolved to go for Antwerp, where I was no ſooner arrived, but I fell ſick of a Feaver; during which my reſiding there, one of the Palers, as they there call a Jeſuite, hearing that I was a Jew, and newly come to that Town, with another young man my Fellow-Traveler, who was alſo a Jew, he comes to our lodging to inſtruct us in the Chriſtian Faith or Religion, perſwading us exceeding much to be Baptized, promiſing that he would afterward inſtruct us throughly in the ſame; but we purpoſed not to have tarryed there in hope of his inſtructions in their belief, our reſolutions being for England; But it pleaſed God ſo to increaſe my ſickneſs, as that we were forced to abide there; which the aforeſaid Jeſuite perceiving, would never leave perſwading us, until he had overcome us to be ſprinkled, which they call Baptiſm, which indeed

deed ſuited then with our preſent condition, we being but Infants in the knowledge of Chriſt, and not in the leaſt acquainted with ſuch ſtrong men in Chriſt Ieſus, as we have ſince, by the good hand of Gods Providence, light upon, ſince we came thence to England; ſince which I have utterly diſclaimed that aforeſaid ſprinkling, which they call Baptiſm, being now fully ſatisfied from the Scriptures, that my Saviour Ieſus Chriſt was not Baptized in ſuch a manner, but by going down into the water, and ſo being there waſhed by dipping, (which the Original word imports) he is ſaid to come up out of the ſaid water, where he was ſo Baptized: As alſo in the example of the Eunuch, where it is alſo expreſſed, that they both went down, (viz: Philip and the Eunuch) and that Philip there Baptized him as aforeſaid; as alſo when he had ſo done, they are both ſaid to come up out of the ſaid water again: Which manner of Baptiſm, is (without all controverſie) the true Baptiſm of Ieſus Chriſt. In obedience whereunto, I have had the honour to take it up amongſt the ſocieties of ſuch perſons, who make the word of God the onely rule and ſquare of all their actions, which is my hearty deſire to imitate, and which I hope the Lord will enable me every day more and more to accompliſh. And

thus, Chriſtian Reader, have I given thee a brief account, both what I have been, and what I now am by the grace and mercy of Jeſus Chriſt my Saviour; deſiring, that all that readeth this enſuing Treatiſe, to defer no time to come into the way of Truth, leſt they repent when it is too late, or with the five fooliſh Virgins, *deſire to come in when it is too late: Which, that the Lord in much mercy would prevent, is the earneſt deſire of*

Your beloved

Friend in Chriſt Jeſus,

Eliazar Bar-*Iſajah.* P.

THE

THE Christians Messiah, Vindicated, BY One that was a *Iew* Born.

Considerations upon the Trinity.

דומה לשלג וקרח: ומים: שהם שלושה שלושה
ושלושה שמות וכלום מים.

WHich signifies (*Selag*) snow, (*Ovoorach*) hayl, (*Mayim*) that is water, being well understood, it is all but one water.

Again, it is to be likened to a mans name: Man is named with three names, the one name is (*Adam*,) that is *man*: The second is (*Isb*,) *a man*: The third is (*Enoch*,) which is also *a man*: And yet all but one man. Likewise it is likened to the earth,

earth. The earth hath three names, as for example, (*Adoma*) earth, (*Eretz*) earth, (*Thovet*) is likewiſe earth; yet is all but one (*Adoma*,) but one earth.

a Gen. 1. Moreover, it is to be underſtood out of a ורוח אלהים מרחפת על פני המים.

That ſignifies, that the Holy Ghoſt appeared upon the waters: Now we naming God the Father, God the Son, and God the Holy Ghoſt, albeit they have three Names, yet they are only one God.

b Pſal. 33. 6. ברבר יהוה שמים נעשו וברוח פיו כל צבאם. b

Here is to be underſtood this, that *By the Word or Command of Almighty God, the Heavens and the Earth were Created, and of the Holy Ghoſt proceeding from the mouth of Almighty God, all things were made.* Now it is evident, that God is a Holy Ghoſt, and ſo conſequently all but one God.

It is likewiſe manifeſt that there is a Holy Ghoſt *c*.

c Chap. 27. 28. וכן כתיב איש אשר רוח אלהים בו: משמע כהדויה שישרוח הקדוש כאשר אנחנו מאמינים.

This is to be underſtood thus, that man hath the Holy Ghoſt remaining in him: And it is alſo manifeſt, that there is a Holy Ghoſt ſpecified in the Old Teſtament, in theſe words, וכל לא מיאמין ברוח הקדיש כופר בעיקר.

This is to ſay, That whoſoever will not believe there is a Holy Ghoſt, that perſon denyeth the Father: For the Holy Ghoſt is not a God alone of himſelf, but one God in the Father. So likewiſe as we name Chriſt God the Son, that is to be underſtood, not God alone of himſelf, but as the Holy Ghoſt one God in the Father.

ביום ההוא יהיה יהוה אחד ושמו אחד. d

That is to be underſtood thus, *In that day* Jehovah *ſhall be named One alone, and ſhall have one name:* That is, when the *Meſsias* (our Saviour ſhall come again in Glory, for to judge both the quick and the dead.) d Zach. 14. 19.

Or thus, *At that time there ſhall be accompliſhed the Verſe of* Zachariah, *that* God ſhall be called by one Name.

כי בעולם הזה ישנו אלהות הרבה כגון ככבים ומזלות וכהנ: ובן נימצא שמקצתן מאמינים בעבודה זרה זו: ומקצאתן בעבודהזו: לכן יהיה נירונים ביום הדין ועל אותו היום אמר קרא דלעיל: כי ביום יהיה חזוין מין עבודה זרה שלהם ויהיו הכל מאמינים באל אחד: ואז יתקיים ביום ההוא יהיו יהיה אחד ושמו אחד: כי כל העולם כולו יהיה קראים לאל אחד.

This is the ſignification thereof: *In this world there are many Idolaters, many believe in the Stars, others in the Moon, and ſome in the Sun: But when our Saviour ſhall come in his glory, then they ſhall leave their Idols, and believe onely in one God, and call upon one God; and at that time there ſhall be fulfilled* That is, *One God, and one* יהוה אחד ושמו אחד: *Name.*

למה התחיל לכתוב התורה בראשית ברא ולא ראשית ברא: חר ברא לשן בר: עד פריש בראשית שם שניקרא בן: כיקרם בריאת שמים וארץ עלה במח שבתו לשלוח בנו שני קרא משיח לקץ יומים.

The meaning is, *Wherefore did he begin to write the Bible with that word* (Bariſhes,) *and wherefore not with the word* (Riſhes:) *that word* (Riſhes) *is alſo a beginning, which is all one and the ſame thing.*

But I believe this is the Reaſon why he begins with (*Bariſhes*,) for the *B* ſignifies (*Bar*) a Son, or (*Ben*) a Son. Or it may be underſtood in another ſenſe, for the word (*Beriſhes*) ſignifies, *Before he had created the Heaven and the Earth, then he had determined to ſend his Son upon Earth, who is called the* Meſsias: *Otherwiſe the ſaid word* (Beriſhes) *may be taken in another ſenſe.*

ועוד כי בראישית לשון התחלה: כלומר התחלת שמים וארץ היה בן אלהים.

For *Beriſhes* ſignifies *In the beginning*, that is, before the Heaven and Earth was made, the Son of God was: So it is without queſtion, that there is both God the Father and God the Son.

ועוד למה כתיב ורוח אלהים מרחפת על פני המים כי זה לא ניצריך לכתיב היכן היה אל לאמר ולגלה לעמך שג שמת הן אב ובן ורוח הקדיש.

This is to be underſtood thus, [Wherefore hath he written thus, that the Holy Ghoſt appeared upon the Waters? For that was not needful to be manifeſted that there was a Holy Ghoſt upon the Waters, but onely to declare unto his people (in his Holy Word) that there are three Names, the Father, the Son, and the Holy Ghoſt, but all is one God.]

f נעשה אדם בצלמנו וכדמותנ *f*

f Gen. 2. This ſignifies, *Let us make man according to our Image.* For that word (*Naiſa*) is the Plural number, (ſignifying) more than one, that is to be underſtood, the onely Name, that is, the Father, who ſpeaks to that one Name, which is called Son: *Let us make man.*

זמא היא עצה: כך הואעצה ומת מתייעץ עם בנו ואמר

ואמר לבנו מאחר שגלוי וידוע לפני איך עתנר תוגלר
מנערה טהורה לפיכך נעשה אדם בצל מנו וכרמותנו.

This is to be underſtood thus: [that God the Father had ſpoken to his Son in this manner: Seeing he knew that he ſhould afterwards be born of a young Virgin in the fleſh, like unto a creature, ſaid therefore, *Let us make man according to our Image.*] And it is eaſie to be underſtood, that God ſpake not to any creature, for there was no creature then Created: As alſo with no Angels, as I ſhall more plainly make appear: In that reſpect he could not ſpeak to any one elſe, than onely to his Son.

ועיר כך הידה מתיוץ עמ נעשה אדם
בצלמנו מאש ברמותינו.

This is to be underſtod in another ſenſe, according to the Council of (*Nice,*) [So God ſpake to his Son] *Or* [Let us make man of *Fire* and *Water* like unto us, *Or* according to our Image.]

וכך ענה בנו לו גלוי וידוע לפנך שאין אדם אשר לא
יחטא ובעונו ימות האדם: ואיך שייך מיתה באש
אשומים: לכן ברא האדם מין האדמה כי הארץ
דומה למיתה לפי שהכל דורסין עליהו: ועוד גלוי
וידוע לפניך שאוני נקבר לעתיד תחת הארץ ואיך
שייך לקבור האש.

This is to be underſtood thus: The Son our Saviour anſwered his Father on this wiſe: [It is apparent unto you, that there is no man upon the earth but ſinns, and for his ſins he muſt die; (for with *Fire* and *Water* there is no ſuch death) therefore he ſaid, *Let us make man of the Earth*: For the earth is likened to death, in regard every one treads upon it. And moreover it is manifeſt, that he ſhould be buryed, and remain three days in the earth: So it is ap-

parent that there are three persons. To wit, God the Father, God the Son, and God the Holy Ghost; which is but one God.

ועוד כתיב בזכריה מלכך יבא לך צריק ונושע כמו שפרוש לעיל קרוי כן הוי אומר בן אלהים שבשם
שנקרא בן נם כן צריק ונושע. g

g Zach. 9.9.

And that signifieth also, *Your King will come to you in Righteousnesse*, as before is manifested, and was so called being our Saviour. For he is God, and our Righteousnesse; yet all but one God. For this Verse cannot be spoken of any other King. For, it is written thus, אין איש בארצ אשר יעשה טוב ולא וחטא. That signifieth, *There is no man upon the earth that can do good and not sinne.*

אפילה משה רבינו עה שהיא אב לנביאים וראש לחכ מים ואפילה הכו חטא. b

b Eccles. 7. 22.

That is to be understood, *That* Moses *who was the Father of the Prophets, and wiser than any of the Wise; yet nevertheless he had offended and sinned.* And that Verse in *Zachariah*, it is to be understood, *That such a King of Righteousnesse should come, that should not sinne*, Which King, was our God and Saviour.

And yet againe that word (*Vernosa*) is as much to say, נשיושוע בלי רשות אחרים *That it hath assisted his people without any other help.* And there can be no Creature that can doe any thing without help or assistance, Therefore it was our Saviour who assisted and ayded his people without any other help. Onely the Father, the Sonne our Saviour, and the Holy Ghost, who was, and are, joyntly one Command, and

and one help, and ſo onely one God, as is before written.

ועוד כתיב ברניאל חזה הוית בחזוי לילי
עם ענני שמיא כבר אנש אתה.

Which is to be underſtood thus, *Daniel* ſaith, *I have ſeen in a Viſion by night, in a dream, and behold one like the Sonne of man came with the Clouds of Heaven.*

וער עתיק יומיא מטה.

Which is to ſay, *That man came to the Throne of God.*

וקדמוה הקרבוה.

That ſignifies, *The Angels brought him to Gods Throne.* Now it is to be underſtood, that our Saviour came in the likeneſſe of a man. Which is in ſumme, *Chriſt our Saviour came upon the earth in the likeneſſe of a Creature, and ſuffered for our ſinnes.*

וימות האישות.

That is underſtood, *Our Saviour did not die, but cauſed death it ſelf to die.*

ויעל לשעים עם נופו ביום שלישי וישב אצל אביו
שבשבים על כסא אחר.

That is, *He aſcended corporally into Heaven the third day, where he ſits at the Throne of his Father.* And this had *David* ſpoken off in his Plalme:

נאם ארוני לארוני שב לימינו.

Which is, *My Lord ſpake unto my Lord, ſit upon my right hand.*

And moreover it ſtandeth in *Daniel*

שמל כותו יהיה עולם.

Which is to ſay, *His Kingdome ſhall be everlaſting*, which is impoſſible to the Creature.

ויצא חוטר מגזע ישו ונצר משורשיו ופרה. i

i Iſai. 11. 1. That is to be underſtood, *A Scepter ſhall go out, and a ſtranger ſhall come from the progeny of* Jeſs.

וזה האות נצר.

Which is, *Proceeding from his ſtock*: And that word (*Neſtor*) is, *a great man.* And farther there ſtands, רוח יהוה רוח חכמה ובנה: ורוח עצה וגבורה רוח רעת ויראת יהוה.

That ſignifies, *The Holy Ghoſt, and the Spirit of the Wiſe, and of Underſtanding, a Spirit of Counſel and Strength, the Spirit to know the fear of God.* Now by all this is to be underſtood, that the *Meßiah* is not like to another man. For by man it is not poſſible all good ſhould be. For, there is no man upon earth but ſinnes, according as it ſtands in *Jeremiah, That no man on earth ſhall vaunt himſelf of his ſtrength who lives to die, and to morrow is dead*: And by this Verſe it is to be underſtood, *that all things remaine to eternity.* For, there ſtands,

k Iſai. 11. ונחה עליו רוח יהוה. k

That is, *The Law remaines to him for ever.* And as the *Jewes* do underſtand, that our Saviour died, it is true, *his humanity*, but not his *divinity*.

ומנוחתו יהיה כבוד.

That is, *That he ſhall riſe againe the third day with honour, to remaine with his Father in Heaven, at his right hand*, as *David* ſaith in his Pſalmes.

And if you would demand theſe words (*Jeras Jehovah*) *the fear of God*, (ſpeaknig of his humanity, is the fear of God;) We muſt underſtand it thus. *He learnt his people the fear of the Lord.*

l Iſai. 11. 14. ישפט בצדק דלים ויוכיח במישור לענוי ארץ. l

That is to be underſtood, *He will iudge his poor people*

people with Righteouſneſſe, and he will iuſtly puniſh them: He ſhall not expect any help from Angels, who could not iudge Iſrael *alone.* But the ſame is to be underſtood of *our Saviour*, and not of the *Creature*.

יהוה הוא לכם האות. m — m Iſai. 7.

That is, *The Jehovah himſelf, who will be a ſigne himſelf.* For, he it is that was born of the Virgin, as more aptly appeares: המשרה ולשלום That ſignifies, *And to his Majeſty* מין סוף ואין קץ *and tranquility there is no end.* And who is he that hath no end *but God?* And now it is manifeſt, that the *Meſsiah* is *God*, and his *Sonne*, and yet all but one God.

מי עשה לדברי פלאות כזה. n — n Iſai. 53.

Which ſignifieth, *There is no Prophet, and no wiſe man, who ſhall do thoſe wonders which he hath done*; And who hath heard that ever any *Creature* had the power to do the ſame things *which Chriſt hath done?*

Now it is to be underſtood that he is not onely *Man*, but *the Sonne of God.* For theſe workes are not like the workes of the Creature.

אמר רבי יצחק למב כהנא מטוך דליהוין מהלכין נוחיתין לאלהוא שמיא ומצליין לחייא מלכא דעלמא. o — o Raſchhaſcana cap. 1. f. 186.

Rabi *Iſaac* ſaid to Rabi *Cahana*, [I deſire and requeſt, that you ſhould ſacrifice to the God of Heaven, and pray unto the everlaſting King and his Son.]

Wherein the Rabi plainly acknowledges, *that God had a Sonne.* Upon which words, the Rabi *Cahana* anſwered: *We will pray to the everlaſting King and his Sonne.*

Now

Now it is manifest in their *Talmouth*, that *God had a Sonne.*

ואמר אם ישו אלהים למה נכנס בארס שטמה והבי
ראייה כיון שהביאה מרים אמו שני תורים אחרי
לידתה אם כן בוראי טמאה הייתה.

This is to be understood thus: The Jewes object that if Christ were a God, *Wherefore is he come in the Womb of a Virgin who was defiled?* And they bring an example, that when *Mary* his Mother had offered up two Doves after he was born, then she was uuclean; as also all other women after their Children were born, must bring two Doves and offer them up, to signifie that they are unclean; so that she must likewise be unclean as the rest. But I have found in their Books, after the Nativity of our Saviour, *She was as pure as she was before*: And when she had brought the two Doves to be offered up, she did it (not for that she was defiled, but) that she would not break or violate the Law of *Moses*; for if the other *Jewish* women had seen that she had brought no Offering, then they also would not have performed the same; insomuch that there would have come a Breach in the Law of *Moses*: and in this respect she offered up two Doves: So that the Virgin knew well that our Saviour came to fulfil the Law of *Moses*.

And when the Jewes shall demand, *Wherefore is he born if he was God? Wherefore is he not come as a God from Heaven upon Earth without being born?* I understand it thus: That he would fulfil the Law and the Command of being Circumcised the eighth day.

כמו שנאמר וביום השמיני ימול בשר ערלתו.

This

This is to be underſtood thus, That on the eighth day Chriſt ſhould be Circumciſed, and in that reſpect he came as a man in the fleſh: And that he having been thirty years here upon the earth, before he had acknowledged he was the *Meſſiah*, he did it to the end that he would fulfil the Law and the Command of *Moſes*: And when he had fulfilled the Law and the Command, then he did begin to demonſtrate to the world, that he was the true *Meſſiah* and *Jehovah*, who had done ſuch Miracles, that no Prophet, nor Wiſeman ever did the like, and thereby manifeſted, that thoſe who ſhould believe in him, ſhould be freed from their ſins: And ſo it is written, *o* that he would free his people from their ſins, and he would give them a new Law. *o* Iſa. 53. *p* Jer. 31.

And he will Circumciſe them with a new Circumciſion, for God ſaid, *I will make a new Covenant with thee: Not ſuch a Covenant as I have made with thy Fore-fathers*; that is, to Circumciſe every Male in eight dayes: But that Covenant was another Covenant, which ſignifies *Baptizing*, according as Chriſt himſelf was Baptized, and that Covenant ſhall be all one, as well for the Men as the Women: For the former was onely for the Men, and therefore we may perceive that all the Women would not keep the Law of *Moſes*, they having not received the Covenant.

ונתתי לכם לב חדש ורוח חדשה אתן בקרבכם
ועשיתי את אשר בחקותי תלכו׳

This ſignifies, [I will give you a new heart, and a new Spirit; and my Spirit I will give between you, and I will make that you ſhall keep and obſerve my Law and my Covenant.]

And that is fulfilled, God ſending his Holy Spirit in a Perſon, who ſignified the Virgin *Mary*, and to learn his people a new Law, and a new Covenant: But it was not performed until the Law of *Moſes* was fulfilled; for the Law of *Moſes* was given at a time, according as I ſhall make appear unto you, as I have found it in the *Talmud*; which is called *Meſsigea Avoda Sara.*

במסכת עבודה זרה שהתורה לא ניתנו אשה
לאלפים שנה.

This ſignifieth, [The Law of *Moſes* was not commanded for longer time than 2000 years,] and in this manner it was written: Rabi *Eliochu* ſaid, that the World ſhould ſtand 6000 years; that is, 2000 years the World was a dark Wilderneſs, and then there was no Law.

ולאחר שני אלפים שוחט ימות המשיח.

This ſignifyeth, [That after the other 2000 years, the *Meſsiah* ſhould be killed, and after the third 2000 years, it ſhould be a dark Wilderneſs. Now it is to be underſtood, that at this time we are not under the command of the Law of *Moſes*; and if we have no command to keep the Law, then we have no ſalary for the ſame: And once again it ſtands thus written.

כן נאמר במלאכי זכרו תורת משה.

That ſignifieth, [*Think upon the Law of my Servant* Moſes;

שמרו לא נאמר אלא זכרו.

This ſignifieth, [It is not ſaid keep the Law, but it is ſaid, think on the Law] and this was after the 2000 years.

Object. Now my loving *Jews*, you demand why

why the New Teſtament was given unto us?

Anſw. As well as the Almighty God had the power to give *Moſes* other Tables of Stone when he had broken the former; ſo he had alſo the power to ſend his Son upon earth to give us a new Law, and to make a new Covenant, as the Prophet ſaid, and that was the New Teſtament; then how is it there ſtands *q*.

ברית חקות לדרותיכם. [q Exod. 21.6.

Which ſignifieth, [A Law made to your generations for ever:] So that your Law would be fallen, as before is ſpecified.

חקות עולם לדותיכם.

This ſignifieth, [There ſtands written (*Oulum*,) that is *for ever*, but there doth not ſtand (*Oulum voed*) that is *for ever and ever*: For we find in your Books, that until the end of 50 years, is ſignified *for ever*, and that is this word (*Oulum*,) as we find here ſtands.

ועברו לעולם עד היובל היינו חמשים שנה.

Which ſignifieth, [they have ſerved (*La Oulum*,) that is *for ever*, until *Iubile*, that is 50 years: But where it ſtands

עולם ועד אומר לעולמי עולמים והרבר שאין לו סוף וקץ.

This ſignifieth, *for ever and ever*, that is ſuch a word as ſignifieth *without end*: And that (*Almi Olumin*,) is that which our Saviour ſaid, *Heaven and Earth ſhall paſs away, but my word ſhall ſtand for ever*; that is, the new Law. And moreover, we are not commanded to hold the full Law of *Moſes* at this time, for it is written,

וכומן שבית המקדש קיים.

This ſignifieth, [At that time when the Tem-

ple was.] And likewise there stands again *r*,

ור הכי תבואו אל הארץ.

r Exod. 12. 25.

This signifieth, [When you shall come into your Country:] Now it is to be understood, that the Law was to be observed when they should come into their Country: For what they hold at present, is nothing but their Rabinish Fables; as we find when *Israel* was 40 years in the Wilderness, they did not observe the Commands, during all that time they kept their *Easter* or *Passeover* but once; and that was the greatest Commandment, in regard they were delivered out of *Ægypt* at that time.

Arguments and Proofes taken out of the Old TESTAMENT.

THis I have understood and observed in the Old Testament, and also learned, that there is *one God and three Persons*, God the Father, God the Sonne, and God the Holy Ghost. The Sonne is Jesus of *Nazareth* (and no other) who was conceived of the Holy Ghost, and born of the Virgin *Mary*, according as it was fore-spoken by the Prophet *Isaiah*, in manner as hereafter is specified.

In the beginning of the Old Testament, which is called *Genesis*, that is (בראשת) I will make it appear that there standeth (ברא) Which signifieth, *Father, Sonne and Holy Ghost*. And according as the Prophets likewise doe manifest concerning the Trinity, I shall hereafter demonstrate. And what the Prophets have said and given in writing, it hath not been of themselves, no otherwise than that which God the Father, and God the Sonne hath

hath been pleased to reveale unto them, speaking to them by the mouth of his Prophets, and that through the inspiration of the Holy Ghost.

Wherefore beloved Christians, I will here notifie unto you one thing out of the New Testament, and then I am determined to continue upon the Old.

The holy Apostle writeth, and also giveth Testimony, that the Sonne of God, *Jesus Christ*, hath shewed many wonderful and great Miracles; *But, they would not believe in him.* But beloved Christians, it is not a thing much to be admired at, in regard that they were a stiff-necked and gain-saying generation, according as the Prophet sets them forth. For they would not believe in God the Father, although that he had done many miracles and wonders for them, both in *Egypt*, and in the Wilderneſſe, having brought them out with a strong and mighty arme from the servile bondage of *Egypt* unto *Canaan*, the land of Promise; as may be seen in [Exod. 16.3.

מי יתן מותינו ביד יהוה בארץ מצרים.

That is, *It had been better for us to have died in* Egypt, *when we sate by the flesh-pots: and now thou hast brought us into the Wilderneſſe where we have no bread.*

Now beloved Christians, you may very well perceive, that herein they would not believe God the Sonne, seeing they would not believe God the Father.

I will also set down here the first verse of the Old Testament, whereby I shall make it appear, that there are three persons.

In

In the beginning there ſtands בראשית ברא
That is to ſay, *In the beginning was created by the perſons Heaven and Earth.* אלהים i. e Gen. 1. 1.

Now my beloved Jewes, I think that herein you can give me no anſwer. For if the word אלהים ſhould be *but one perſon*, then there muſt ſtand, אל that is as much to ſay *one perſon*.

For the word אלהים That ſignifies, *Plurality, or more than one* as you do hold, that ſome words ſignifies more than one thing, as I ſhall ſhew you more at large; in the ſecond verſe of the ſaid Chapter there ſtandeth thus ורוח אלהים מרחפת
The which is as much to ſay, *And the* על פני המים
ſpirit of God, that is as much as to ſay, *more than one perſon moved upon the face of the waters.*

Now my beloved Chriſtians, and alſo yee my unwilling Jewes; here you have palpably manifeſt that *there are three perſons in one God.* Wherefore O my Jewes will ye ſtill remain blind in unbeliefe? Ye were accuſtomed to teach in your fabulous *Talmouth*, (ראש תיבות) That is to ſay, *One word for every letter*, and every letter ſignifieth a word, or a whole word for ſuch a letter. Let me therefore ask you, wherefore are you blind here in the beginning, where God revealeth himſelf unto you by his ſervant *Moſes*, did he not ſay as afore?

Now I ſhall tell you, that you are abſolutely blind and will not underſtand. I will therefore ſhew you that out of the word בראשית ב ר א
Theſe three perſons to be comprehended out of the firſt letter, which is (בר) *A Sonne*, or, (בן) *A Sonne*. Afterward there is the letter (ר) that is,

is (רוח) giving us to underſtand, *the Holy Ghoſt.* The laſt letter is (א) that is (אב) *the Father.*

Therefore give eare my Jewes, and ye ſhall learn for your good, lay aſide your *Rabiniſh Doctrine,* but ye will not: For could you but find ſuch a word againſt the Chriſtian Religion, ye would beat your heads againſt the wall, and with your wicked Spirit in your *Rabiniſh Doctrine* you would explaine that word ten manner of wayes. But alas, herein you are extream blind.

כתיב וירא אליו יהוה. [u]

[u] Gen. 18. 1.

That ſignifieh, *Jehovah, which was apparent to our Father* Abraham. And in the next verſe following in the ſaid Chapter, you ſhall find it thus written.

וישא עיניו וירא והנה שלשה
אנשים נצבים עליו.

Which ſignifieth thus, *And* Abraham *lifted up his* Jeſs, *and he ſaw three men ſtanding by him.*

Moreover in the third verſe of this Chapter there followeth thus,

ויאמר אדני.

That ſignifieth, *And* Abraham *ſaid, my Lord,* as if he had ſpake to one.

Now it is to be underſtood, that there is onely one God and three perſons. For in the firſt place there ſtands *Jehovah,* that is, *God alone.* Afterwards *Abraham* had againe ſeen, as if it were three men, according as Rabi *Salomon Jarcha* writeth in his Annotations upon the ſame words. Now it is manifeſt that it is God and Man. Likewiſe it is evident that *Jehovah,* is in three perſons; as it ſtands in the third verſe.

ויאמר

ויאמר אדני.

Which ſignifieth, *Abraham ſaid, my Lord.* Now out of this there is plainly to be underſtood, that *there are three perſons, and onely one God.* For *Jehovah)* had appeared before unto *Abraham* in one perſon; and afterwards he manifeſted himſelf in three perſons.

And again *Abraham* calleth him, *my Lord*, as one God, to ſhew, that there be three Perſons and one God. And as the Jews do ſay thoſe three, which appeared to *Abraham*, were Angels. Why therefore did *Abraham* call them (*Jehovah*) For they call the Angell (*Malochim*) that is Angells, and (*Maloch*) that is one Angell? ſince that word (*Jehovah*) is otherwaies not to be underſtood than the Trinity, which is one God and no more.

האני אשביר ולא אוליד ואמר יהוה אם אני המוליד ועצרתי אמר אלהיך. * * Iſai. 66. 9.

That ſignifieth, *God ſaith, ſhall I bring to the birth, and not cauſe to bring forth, ſaith the Lord? Shall I cauſe to bring forth, and ſhut the womb ſaith thy God.* So ſaith God, is it poſſible I ſhould be unfruitful, and not cauſe to bring forth, ſeeing I give power to all creatures to be born; Wherefore then ſhould not I my ſelf bring forth?

Where note, the Prophet doth manifeſtly make it appear, that God hath a Sonne borne, who is no other than our Saviour.

Beloved Chriſtians, here we can manifeſtly ſee the three perſons united in one: and in the ſix and twentieth verſe of the ſame Chapter you ſhall find it thus written,

נעשה אדם נצלמנו כדמותנו.

That is thus Engliſhed, *Let us make man in our Image after our Likeneſs*. And therefore queſtionleſſe there is ſpoken of more than one Perſon; A Trinity and no other than God the Father, Sonne, and Holy Ghoſt. And in *y*

y Gen. 3. 13.

ואיבה אשית בינך ובין האישה ובין זרעך ובין זרעה
הוא ישופך ראש ואתה תשופנו עקב.

Which is as much to ſay, *I will put enmity between thee and the woman, and between thy ſeed and her ſeed, he ſhall bruiſe thy head, and thou ſhalt bruiſe her heel.*

Hearken now my Jewes, what doth this ſignifie? Do we find in any place or book, that a Serpent could ſpeak but onely this. But alas my *Jewes*, that is not really a Serpent that cauſed our mother *Eve* to ſinne, and from whom we received our Originall ſinne. But Corruption it ſelf, the Devil, that Evill one, whoſe head our Saviour Chriſt hath bruiſed: He who was the true ſeed of the Woman, hath prevailed againſt him; His bloud hath given ſatisfaction for our ſinnes. For he is that promiſed ſeed ſpecified in holy writ, *Joh.* 3. 14.

*John, 3.14.

He is that true Brazen Serpent, and that which *Moſes* erected in the Wilderneſſe, was onely a Type of Chriſt *Numb.* 21. 9. That if any one had been bitten, beholding the Brazen Serpent he lived.

*Numb.21.9

Now, Is not this that true Figure, that reall and effectuall Brazen Serpent, *viz.* Ieſus Chriſt our Saviour, who hath reſtored man from death to life, thoſe, I mean, that behold him with the eye of a believing heart? But whoſoever believeth not is already

already dead, the Believers are saved and freed from Original sin, those I say are saved; so saith the Prophet *Isaiah* in these words ז, ז Isa. 7.14.

לכן יתן אדני הוא לכם אות הנה העלמה הרה
וילדת בן וקראת שמו עמנואל.

This is as much as to say, *Therefore the Lord himself shall give you a sign, and behold a Virgin shall conceive and bear a Son, and shall call his Name* EMANUEL: Which being interpreted, is as much as to say, *God with us.*

Now my wilful and blind *Jewes*, I conceive you will answer me thus, that the word העלמה signifies *A young woman*: And there stands in *a* הנה אנכי נצב על עין המים והיה העלמה היוצאת: Therefore the word signifieth *A Virgin.* And in *Isaiah* that word העלמה signifieth also *A Virgin*: Otherwise, What miracle had it been for a young Woman to have born a Son? Surely none at all. *a* Gen. 24.43.

Also in the Gospel you shall find *b* they mention no other to be the Son of God, than onely our Saviour Jesus Christ. *b* Matth. 1. 18. Luke 1. 23. Gal. 2. 11.

Likewise you shall find in *c* where it is thus said, *c* Hos. 11. 1.

ממצרים קראתי לבני.

That is, *Out of Ægypt I called my Son.* And the Prophet *Michah* saith, *d* *d* Mich. 5. 22.

ומאצתיו מקדם מימי עולם.

That is to be understood thus, *And his going forth hath been of old, yea, from everlasting.*

Now it is evidently here to be seen, that God hath a sonne, who is Christ the Saviour. And in the Prophet *Isaiah* *e* it stands thus, בומים ההעם *e* Isa. 33. 15.

ובעת ההיא אצמח לדויד צמח צדיק ועשה משפט וצדקה בארץ.

That is as much as to say, [in those days, and at that time, will I cause the Branch of righteousness to grow up unto *David*, and he shall execute judgment and righteousness in the Land; this is the name wherewith he shall be called, וזה אשר יקרא לה יהוה צדקינו. *The Lord of Righteousness*,]

Well then my *Jews*, where do you find any that proceedeth from the House of *David* that was thus called, but onely Christ? Ye know well, O *Jewes*, that no humane person can appropriate the Name of *Jehovah*, but only God: So Jesus Christ (proceeding from the house of *David*) who was the second Person of the Trinity; this name therefore did belong unto him, and this was the onely meaning of the Prophet, and therefore he styled himself *Jehovah*. Yea, my blind and ignorant *Jewes*, ye will neither see nor apprehend what the Scriptures testifies for your good.

Moreover, in the Book of the Prophet *Samuel* f 2 Sam. 7. 16. there stands written thus *f*:

ונאמן ביתך וממלכתך עד עולם לפניך כאכך יהיה נכאן עד עולם.

That is, *And thy house, and thy Kingdome shall be established for ever before thee, and thy Throne shall de established for ever.* And in the said Chapter, *verse* 12. it is thus written,

והקימותי את זרעך אחריך אשר יצא ממיך וד כינו את ממלכתו

Which is as much as to say, *And I will set up thy Seed after thee, which shall proceed out of thy Bowels, and I will establish his Kingdom.*

A-

Again, in the 14 *verſe* of the ſame Chapter it is thus written,

אני אהיה לו לאב והוא יהיה לי לבן

Being Engliſhed is, *I will be his Father, and he ſhall be my Son:* Queſtionleſs therefore God hath a Son, and that he ſhall proceed from the Houſe of *David*, Therefore this is no otherwiſe to be underſtood, than onely Jeſus Chriſt; who (according to his Humane Narure) was of the true Line and Geneologie of *David*.

The Goſpel likewiſe gives teſtimony of the ſame, as you may find in *g*.

g Matth. 1. Luke 3.

And alſo in the Old Teſtament a man may evidently ſee, that it is our Lord and Saviour Ieſus Chriſt the true *Meſsiah*, who ſaid and revealed to his Diſciples, that the Father had given unto him the everlaſting Kingdom.

Likewiſe in *Iſaiah* you have it thus written *h*; *h* Iſa. 42.

הן עבדי אתמך בו בחירי רצתה נפשי נתתי
רוחי עליו משפט לגוים יוציא.

Which is, *Behold my Servant, whom I do uphold, mine Elect, in whom my ſoul delighteth: I have put my Spirit upon him, and he ſhall bring forth judgement to the Gentiles.*

Herein is manifeſtly clear, that there is queſtionleſs more than one Perſon; to wit, God the Father, and God the Holy Ghoſt: So likewiſe it is to be underſtood, that Ieſus Chriſt the *Meſsiah* is comprehended in the ſame *verſe*: For no other than our Saviour had brought the Kingdome to the Gentiles. Inſomuch that it is evidently ſeen, there are three Perſons, or a Trinity.

What anſwer now, my loving *Jewes* can you

make unto this? I shall therefore (to satisfie you the more fully) bring you a sufficient proof thereof out of the Old Testament, to shew you evidently the humanity of Christ, as you shall finde it in
i Mic. 5.1. the Prophet *Michah i.*

ואתה בית לחם אפרתה צעיר להיות באלפי
יהודה ממך לי יצא להיות מושל
בישראל ומוצאתיו מקדם
מימי עולם.

Which is, [But thou *Bethlehem Ephratath*, though thou art but little amongst the thousands of *Judah*, yet out of thee shall he come forth unto me, that is to be Ruler in *Israel*, whose goings forth have been from old, from everlasting.]

Now my *Jewes*, shew me in any of your Books or Scriptures, who was born at *Bethlehem*, whose going out hath been from everlasting: For I understand, and you may perceive there hath been none from everlasting but onely God the Father, God the Son, and God the Holy Ghost, according as I have shewed you more at large in other places; that he should be your Ruler, and your King, but you would not acknowledge him; therefore he hath given his Monarchy unto the Gentiles, according to the saying of the prophecie of the Prophets.

But hear and understand you, קושה לב that is, [you hard-hearted, what is set down for our salvation] in the true Bible the Old Testament, given by God himself; yet you will neither learn nor understand what is written in the same: But I say, depart out of your fabulous *Talmud*, your pretended Spiritual Doctrine of your Rabies, published against

gainſt the true Orthodox Doctrine of Chriſtians. (ראש תיבאת) That is, *learn and underſtand that Doctrine, that you may out of your own Letter make a word.* Let me therefore requeſt you, O my Jewes, that you would but read the New Teſtament as I have done, and you ſhall find as I have found, *k* To wit, *that* true Meſſiah Jeſus Chriſt, whom ye call (ישו נוצרא) who was born at *Bethlehem*, as the ſtory ſaith : *Now when Jeſus was born in* Bethlehem *of* Judea, *in the dayes of* Herod *the King, behold there came* (חכמים) that is, *Wiſe men from the Eaſt to* Jeruſalem, *ſaying*, איה המלך היהודים אשר נולד.

k Matth. 2. 1.

Which is to be underſtood thus, *Where is he that is born* King of the Jewes, *for we have ſeen his Star in the Eaſt, and are come to worſhip him.* *l*

l Luke 2. 4, 5.

Againe it is thus written, *And* Joſeph *went up from* Galilee, *out of the City of* Nazareth *unto* Judea, *the City of* David, *which is called* Bethlehem, *to pay Tribute with* Mary *his eſpouſed Wife, being great with child.*

Now it is certaine that Jeſus of *Nazareth* is our Saviour, by what you, *Jewes*, do call him. *Viz.* (ישו נוצרא) Which is, *Jeſus of* Nazareth *is and ought to be your true and undoubted King*, according to the ſaying of the Wiſe men.

Alſo, it is not onely certaine and true, that he was their King, but a God to, as it may be perceived out of the precedent or fore-going words, where it is ſaid [we are come to worſhip him.] In compariſon, as if any perſon, of what condition ſoever he be, ſhould come and enquire after any other King, either to ſpeak to him, or to entreate,

or

or desire any thing of him, is usuall. But as for that word of *Adoring*, or *Worshipping*, it belongs to none but God onely, that is, *to the Father, Sonne, and Holy Ghost.*

Therefore it is most certaine that Jesus Christ is the onely Sonne of God, and it is as sure, and without question, that *he was born of the Virgin at* Bethlehem, *brought up at* Nazareth, *and of the house and lineage of* David. For there standeth written, *that they went forth to be taxed*; for she was already over-shadowed by the Holy Ghost, being great with Child, to the end, that it might be accomplished, according as had been fore-told by the Prophet *Zachariah.*

Now my beloved *Jewes*, you may very well understand, and easily perceive (if you will open your eyes) unstop your eares, and mollifie your hard harts, that this is the true Messiah, and Saviour of the World, and that we need not hope for, or expect any other Messiah, as you still fancy.

It is true, my over-curious *Jewes*, and you cannot but acknowledge your selves, that in your fabulous *Talmouth* there stands thus written. *That your Messiah shall come riding upon an Asse, and shall be some great Lord, and shall make warre with the Christians,* &c. But in the Old Testament you shall see what is spoken by God himself, by the mouth of his Prophets commanding them there to speak unto his people as you shall find it witten in *o*

oZach. 9.9.

גלי מאד בת ציון הריעי בת ירושלים הנה
מלכך יבוא לך צדיק ונושע הוא
עני ורכב על חמור ועל עיר
בן אתונת.

Which

Which is, [Rejoyce greatly O Daughter of *Sion*, ſhout O Daughter of *Jeruſalem*; behold thy King cometh unto thee, he is juſt, having ſalvation, lowly, and riding upon an Aſs, a Colt, the Foal of an Aſs.]

This is now accompliſhed and come to paſs, it being all fulfilled by our Saviour *m*; Wherein ſtands written thus, that [When Ieſus drew nigh unto *Jeruſalem*, and was come unto *Bethphage*, to the Mount of *Olives*, then Ieſus ſent two of his Diſciples, ſaying unto them, Go into the Village over againſt you, and ſtraightwayes you ſhall find an Aſs tyed, and a Colt with him, looſe them, and bring them unto me.] But all this was done, that it might be fulfilled which was ſpoken by the Prophets. *m* Mat. 21. 1. 2.

Now aſſuredly, my loving *Jewes*, this is that *Meſſiah*, who hath been long come, whom we call Ieſus of *Nazareth* our onely Saviour, and Son of the ever living God.

There ſtands likewiſe in the Old Teſtament thus *n*, *n* Iſa. 40. 3. *o* Mal. 3. 1.

הנני שלח מלאכי ופנה דרך לפני ופיתאם
יבוא אל היכל האדון אשר אתם חפצים
הנה בוא אמר יהוה צבאות׃

[Behold, I will ſend a Meſſenger, and he ſhall prepare the way before me; and the Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant: Whom you delight in, behold he ſhall come ſaith the Lord of Hoſts.]

And that is likewiſe fulfilled according as it is written *p* [For in thoſe dayes came *John* the Baptiſt *p* Mat. 3. 1.

tiſt preaching in the Wilderneſs of *Judea*, ſaying, Repent ye, for the Kingdom of Heaven is at hand. For this is he that was ſpoken of by the Prophet *Eſaias*, ſaying, [The voyce of one crying in the Wilderneſs, prepare ye the way of the Lord, make his paths ſtraight.]

Now, my loving *Jewes*, this is that true *Elias*, who hath brought us the glad tidings, and not as your fabulous *Talmud* mentioneth, that *Elias* ſhall come, and ſhall gather you together, as a Hunter ſhall gather his Dogs together.

Alas, my loving *Jewes*, that will be a great damage unto you to expect, and a folly to wait upon ſuch vain hopes; as more clearly may be ſeen in this my Treatiſe, as I my ſelf have been inlightned, and as I have written in like manner to that purpoſe in this Book *r*.

r Ia. 36. 3.

חזקו ידים רפות וברכים כשלות אמצו.

That is to ſay, [Strengthen the weak hands, and confirm the feeble knees] which is accompliſhed in the Goſpel *ſ* [The blind receive their ſight, and the lame walk, the Lepers are cleanſed, and the deaf do hear, the dead are raiſed up, and the poor have the Goſpel preached unto them:] And be aſſured, that theſe Miracles were wrought onely by our Saviour Ieſus Chriſt.

ſ Mat. 11. 5.

Therefore, my loving *Jew*, when thou ſhalt alſo believe in him, he will then take that blindneſs from thy eyes, he will mollifie thy hard heart, he will cleanſe thee of thy Spirit of unbelief, redeem thee from thy ſins, and inlighten thy underſtanding, and be a Saviour to thee, as he is to me, and the reſt of thoſe that believe in him.

Ye

Ye ſhall alſo perceive what he ſaith in *. * Zac. 11. 12.

ואמר אלהים אם טוב בעיניכם תנו שכרי
ואם לא: חדלו וישקלו את שכרי
שלושים כסף.

And I ſaid unto them, [If you think good, give me my price; ſo they weighed for my price 30 pieces of ſilver.] The which was alſo fulfilled, as you may find in * *Then one of the Twelve called* Judas Iſcariot, *went unto the chief Prieſts, and ſaid unto them, What will ye give me, and I will deliver him unto you? And they Covenanted with him for* 30 *pieces of ſilver.* * Mat. 26. 14.

This (O my loving *Jews*) Zachariah did not ſpeak in relation to himſelf, but by the inſpiration of the Holy Ghoſt.

Likewiſe (my loving *Jews*) you know very well that this was not fulfilled by *Zachariah*, nor by any other, but onely by our Saviour himſelf; This you ſhall find in *t*. t Zac. 13. 7.

ואמר אלו מה המכות האלה בין ידיך ואמר
אשר הכית בית מאהבי.

This is as much as to ſay, *And one ſhall ſay unto him, What are theſe wounds in thy hands? Then he ſhall anſwer, Thoſe with which I was wounded in the houſe of my friends.*

My loving *Jewes*, none other than our Saviour hath fulfilled all theſe things, who hath ſuffered and undergone theſe things for our ſins and imperfections, as may be ſeen in *, when that they crucified him, and pierced his hands and feet upon the Croſs: And that is it which *Zachariah* meaneth, and was fulfilled by our Saviour as the Prophet foretold *u*. * Iſa. 53. u Mat. 27.

גוי נתתי למכים ולחיי למוטטים פני לא
הסתרתי מכלמות ורק.

That is, *I gave my back to the ſmiters, and my cheeks to them that plucked off my hair; I hid not my face from ſhame and ſpitting*: And this alſo was not fulfilled by the Prophet *Iſaiah*, but it was ſpoken of by our Saviour, and by him alſo fulfilled, as you ſhall find it written in *x* where it is ſaid thus, that [they condemned him to death, they ſpat upon him, they ſmote him on the face, and in the Pſalms it ſtands thus,

x Mat. 23.69. Mark 15. Luke 2. John 19. Pſalm 22. 16.

כי סבבוני כלאבים עדת מרעים הקיפוני כארי ידי
ורגלי אספר כל עצמותי המה יביטו יראו
בי יחלקו בגדי להם ועל לבושי
יפילו גורל

That is, [Dogs have compaſſed me about, the Aſſembly of the wicked have incloſed me, they pierced my hands and my feet, ſo that I may tell all my bones; they look and ſtare upon me, they part my Garments amongſt them, and caſt Lots upon my Veſture, as *Matthew* teſtifies *y* ſaying, They Crucified him, and parted his Garments, caſting lots, that it might be fulfilled which was ſpoken by the Prophets.]

y Mat. 27. 35.

Now, my blind and ſtupid *Jewes*, was there any that pierced King *Davids* hands, parted or caſt lots for his garments? No, there hath not been any one that hath fulfilled theſe things, but onely our Saviour Ieſus Chriſt, that true Meſſiah of the houſe and lineage of *David*.

And this was the meaning of the Prophet *Zachariah*, where he ſaith, *I will pour upon the houſe of* David, *and upon the inhabitants of* Ieruſalem, *the Spirit*

z Zac. 12.7.

Spirit of Grace, and of ſupplication : And they ſhall look upon him, whom they have pierced, and they ſhall mourn for him, as one mourneth for his onely Sonne, and ſhall be in bitterneſſe for him, as one that is in bitterneſſe for his firſt-born.

And in *John* it is ſaid, *a When they came to Jeſus, and ſaw that he was already dead, they brake not his leggs, but one of the Souldiers with a Spear, pierced his ſide.* For theſe things were done, that the Scripture might be fulfilled, *A bone of him ſhall not be broken. b*

a John, 19. 31, 34, 35.

b Numb. 9. 12 Exod. 12. 46. Pſal. 34. 21. Zac. 12. 10.

Now, my *Jewes*, this I believe for the truth, and that your forefathers have taken notice hereof, that *he was the true Paſſeover, otherwayes they would have broken his leggs, according as they were accuſtomed to do,* for they had him in their power. But the Almighty, God the Father, would not ſuffer it ſo to be. That this (קרבן צרק) our off-ſpring ſhould be broken, or be made an unfitting ſacrifice. Neither was this Sacrifice like unto other Sacrifices : for the Prieſts in other Sacrifices, were accuſtomed to take part of the fleſh, and for to eat the ſame, and to ſprinkle the bloud thereof upon the Altar.

But this outward Sacrifice, was not for the nouriſhment of the ſoul, for the Redemption of mankind from his ſinnes, but for an outward Ceremony, or a Type or Figure of this Reall Sacrifice of our Saviour, who had offered himſelf for us. And that great and high Prieſt, was that (וזה כהן צרק) that is, *That true high Prieſt.* And it was he alone that had taken the fleſh to himſelf into his owne Kingdome, the Kingdome of

Heaven : and hereby hath redeemed us and our children with his dear and pretious bloud : I mean all thoſe that truely believe in him, from the tyranny of their ſinnes : renewing his Covenant with us, but ſummoning you O *Jewes*, before *Pilate*, your own Judge, as you may ſee in *Matthew*, c where your fore-Fathers, high Prieſts, and Elders, cried out, *his bloud be upon us and our children.* The which bloud hath ſince enſued and fallen both upon them and their children in this manner.

c Matth. 21. 25

ד׳ פעמים בשנה.

That is to ſay, *Four times in one year that bloud falls from Heaven upon you* O Jewes : The which I ſhall make appear, and at each time evidently manifeſt.

The firſt time is (תקופת ניסן) That is, in *May.*

The ſecond time is (תקופת תמוז) That is, in *July.*

The third time is (תקופת תישרה) That is, in *October.*

And the fourth time is called (תקופת טבת) That is, in *January.*

And when that theſe times approach or draw near the evening before, (אב בית דין) that is, *their* high Prieſts in their Sinagogue with their Cuſtos or Clark do utter or ſing forth theſe words in their order. (*Viz.*)

תקופת רם נאפלת על הגוים בוז שה אנו
בזה רינע היוהר.

Which being interpreted, ſignifieth, *That bloud ſhall*

ſhall fall from heaven upon the heathens (meaning alſo the Chriſtians.)

At this time and hour, in thoſe quarters and places all the *Jewes* muſt beware of this. Yet nevertheleſſe all the *Jewes* in generall are not acquainted herewith, unleſſe it be their Rabies and Prieſts.

For they have found a ſecret or hidden book called of their high Prieſt (ספר נסטר) that is, *that bloud is of Jeſus Chriſt the Innocent, the which according to their demand or deſire might ſo fall upon them and their children.* And that is that bloud which ſo falls four times every year. Now when they perceive that the time approacheth or groweth near at hand, then do they lay upon all the meat and drink, which is in the houſe, a piece of Iron: But none of them know to what end they do it, or for what the ſaid Iron ſhould be good, or what benefit or profit doth acrew unto them thereby.

Let me therefore entreat you, my *Jewes*, what is the reaſon that no Chriſtians are acquainted with this falling of the bloud, but that the ſame is made known unto you or your Rabies onely?

I have been in *Ruſſia* with one of my Uncles, who was my Mothers Brother, in the City called *Bochaw*, which belongs to the Chancellour of *Litovia*: My uncle being one of the chief or principall Rabies in the ſaid City, and as I my ſelf together with other (בחורים) that is ſtudients, ſate round about the Table for our learning or ſtudies: Behold a drop of bloud, as big as a grain of Lin-ſeed, fell from above upon the ſaid Table, and it made a hole in the Table, the which became wider and wider, and viſibly bigger and bloudier, inſomuch that

that the Table was died with bloud: The which my Uncle perceiving, he caused a Christian to break them in pieces, and to throw the same into the fire, leaving not one piece thereof as bigg as a corn of Powder; and being so burnt, he strewed the Ashes thereof into the stream of a swift running River: And all this was done by a Christian, for they are warned much to take heed thereof.

They said likewise, that when the said blood falls into any water in the house, or upon any of their meat, or into their drink, they having not been careful to provide Iron beforehand, the same must be thrown away, being not fit for any use: for they say, that if any one eateth thereof, or maketh any use of the same, he would burst to pieces.

Beloved Christians, what do you think of this, or what can we suppose this to be, other than the innocent bloud of our Saviour, that true Pascall Lamb, Jesus Christ the Righteous.

Now we do not find, either in their Bible, or any other of their books, concerning the falling of any such bloud, unlesse it be in that book, which they have found written by their Priests, but the same being secretly kept, few of the Jewes know of it, beside their Rabies.

The Kingly Prophet *David* saith in the Psalme. [1]

[1] Psal. 68. 19.

ועלית למרום שבית שבי לקחת מתנות
באדם ואף סוררים לשכן
יה אלהים.

That is, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts from men, yea, from the rebellious also, that the Lord God might*

might dwell among them. Wherefore my loving *Iewes*, I cannot understand, or apprehend this, (זה הפסוק) that is, *this verse to be of any other than of our Saviour.* For there is no other (as the Kingly Prophet speakes) that hath in the like manner ascended up into heaven, but our Saviour onely, and it is he who hath delivered us from condemnation, and the captivity of our sinnes: and these good workes are the gifts which he hath given us. And thus these three words are to be understood.

The first is,(לשכין) that is, *to Rest.*

The second is (יה) that is, *the name of God.*

The third is, (אלהים) and this word signifies, *more than one person.*

Now, my good *Iewes*, I will clearly manifest this Verse unto you, to the end that every *Iew* might understand, that no other than Christ ascended into heaven, and he is named, (יה) that is, *the half of Iehovah.* And(אלהים)that is, *with the Father, and the Holy Ghost.* For the word signifies more than one person. This verse plainly manifesting, the Father, the Sonne, and the holy Ghost.

And this you shall also find in the Psalme of *David*, e

נאם יהוה לאדני שב לימיני. e Psal. 110. 1.

Which is to be understood thus, *And the Lord said unto my Lord, sit thou at my right hand.*

עד אשית איביך הדם לרגליך.

That is, *Untill I shall make thine enemies thy foot-stool.*

Beloved *Iewes*, as long as I was in your blind-

neſſe and unbeliefe, I could not apprehend, who it was that King *David* meant in this Verſe. But now being become a Chriſtian, and underſtanding the true fundamentall grounds of Chriſtian Religion; I do clearly find, that the Pſalmiſt doth mean, *our Saviour Chriſt, the true Meßiah*, who hath opened the eyes of my underſtanding, and hath made the ſame evident and apparent unto me, and unto every Chriſtian Believer: As more clearely may be ſeen in *Matthew*, *f* where you ſhall find it thus written.

f Matth. 22. 42. and 43. 44.

And Jeſus asked of the People ſaying, what think ye of Chriſt, whoſe ſonne is he? They ſaid unto him, the ſonne of David. *And he ſaid unto them, How then doth* David *in ſpirit call him Lord? ſaying, the Lord ſaid unto my Lord, ſit thou on my right hand, till I make thine enemies thy foot-ſtool.*

Now, my loving *Jewes*, he cannot be properly *Davids own Son*, neither hath it ever been the cuſtom that the Father ſhould call the Sonne Lord.

Wherefore it is manifeſtly evident, that Chriſt is of the houſe of *David*, and yet is the Sonne of God.

And this is the meaning of the Prophet *David*, by the word *Jehovah*, which is, *God*: And this word is taken in many places of the Scripture for the name of God. Therefore *David* ſpake right well, *the Lord ſaid unto my Lord.* Thereby giving to underſtand, that the Father is God, that is, *Jehovah.* And the Sonne is alſo God, that is, *Adonai.*

So that there is no difference, they being both one and the ſame.

Where-

Wherefore, my beloved *Iewes*, how many places in the holy Scripture have I now manifeſted unto you, which is a ſufficient teſtimony to aſſure you, that this is the true Meſſiah, Jeſus of *Nazareth*, whom ye rejected, he is the Sonne of the everliving God, and born of (העלמה הבתולה) that is *the Virgin Mary*.

But alas, you are become ſo ſtiff-necked and wilfull, (your hearts being ſtopt) that you apprehend not this word *Haalma*, to ſignifie *a Virgin*.

Likewiſe, my beloved *Iewes*, you may eſteem of our mother *Rebecca*, to have been no honeſt Virgin; For the word *Haalma*, is ſpecified there with the ſame letters, as it is written by the Mother of our Lord.

So it doth likewiſe ſtand by that of *Rebecca*, as you ſhall find it in *Geneſis*, *g* g Gen. 24. 4.

העלמה היצאת.

That is to ſay, *The Virgin which ſhall come forth*, as may be ſeen more at large in the aforeſaid Chapter.

Againe, my *Iewes*, I know that ye are able to underſtand, and capable enough to perceive, but the ſtubbornneſſe, and hardneſſe of your hearts, will not ſuffer you to apprehend theſe things.

Moreover turn to the *Proverbs*, *h* and you ſhall find it thus written, h Prov. 30. 4.

מי עלה שמים וירד מי אסף רוח בחפניו מי
צרר מים בשמלה מי הקים כל אפסי
ארץ מה שמו ומה שם בנו.

Which is, *Who hath aſcended up into heaven, or came down from thence, who hath gathered the Winds in his hands, who hath bound up the Waters as a*

garment, and who hath eſtabliſhed all the ends of the earth, what is his name, what is his ſonnes name, if thou canſt tell.

Now, my loving *Iewes*, No man hath done theſe things but God Almighty alone, and he it is who hath a ſonne, according as King *Salomon* ſaith, not of himſelf, but through the divine inſpiration of the Holy Ghoſt.

And ſo you may clearly ſee, that there are three perſons. To wit, God the Father, God the Sonne, and God the Holy Ghoſt. As you ſhall find it written in the fift book of *Moſes*, called *Deutero-*

i Deut. 18. 16. *nomie.* i

נבוא מקרבך מאחיך כמוני יקים לך יהוה
אלהיך אליו תשמעון.

That is to ſay, *I will raiſe them up a Prophet from amongſt the Brethren, like unto the* Jehovah Elehecha. That is, *God his God.* And, *I will put my words in his mouth, and he ſhall ſpeak unto them all that which I ſhall command him, and it ſhall come to paſſe, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him.*

Again my loving *Jewes*, What anſwer are you able to make me upon this Verſe in the Old Teſtament? for there is no other Prophet come unto you, (that ſhall be called *Jehovah Elahecho*) whom you ſhall obey, than onely Chriſt; he is that true Prophet and God, whom I have manifeſted unto you in divers places, but you would not hearken unto him.

But I ſuppoſe my *Jewes*, that you will ſay this תשובה that is, you will give me this anſwer which

Moſes

Moſes ſaid, [that להתלמיד יהושע his Diſciple or Scholar ſhall ariſe, who ſhall be as good as hee; and they ſhould be obedient unto him.]

I ſhall tell you, my *Jewes*, this cannot be ſo, for thus it ſtands in your תפילה לא קום כמשה נבוא that is, your Prayer-book, wherein there ſtands, *There ſhall not ariſe the like Prophet as Moſes was.*

Wherefore, my loving *Jewes*, it cannot otherwiſe be ſaid or underſtood of any other, than of Chriſt onely, who is the Son of God, who is one and the ſame like unto his Father.

Wherefore let me exhort you to have a care of your own good, and to conſider with your ſelves in what blind and beſotted ignorance you ſtill go aſtray, walking in darkneſs; neither are you able to accuſe me with any error in writing unto you, for what I have written, I can ſufficiently make it appear in the Old Teſtament.

Likewiſe, my beloved Chriſtians, I cannot forbear to give you notice at this time, of the many ſcandalous and opprobrious ſpeeches which they uſe, in diſhonouring and vilifying our Saviour Jeſus Chriſt concerning his Birth, *&c.*

The Heavens do admire and wonder at this, yea they are aſtoniſhed; the Potentates of the earth tremble at the blaſphemy and revilings of a caſtaway people, as the Prophet *Ieremiah* ſaith, *k* *k* Jer. 2.

Whereby you may evidently ſee, that the Prophet complains, their practiſe is to diſhonour the Name of Chriſt, inſolently caſting out reproches againſt him; they deride and mock him, and do daily continue in the ſame.

But let me manifeſt one proof more, and you

shall find that the Prophet *Isaiah* tells us, that Christ is our Saviour *l*.

l Isa. 7. 14.

And the Lord himself shall give you a sign, Behold a Virgin shall conceive and bear a Son, and shall call his name Emmanuel, *which being interpreted, is God with us.*.

This is that true *Messiah* born of the Virgin *Mary*, the Holy Ghost having over-shadowed her; this the *Iewes* will not apprehend, but with a false interpretation, they have their recourse to divers places in Scripture, vainly deluding themselves, and imprinting that into their Children, making them believe, that that is not to be understood of a *Virgin*, but of a young *Woman*; as if it were so miraculous a thing that *A Child should be born of a young Woman*; and they will not have that word *Alma* to be any otherwise understood, than onely for *A young Woman*; not contenting themselves onely with this, but use many other lewd speeches and lies concerning the Birth of our Saviour.

I should almost be ashamed to make any mention hereof, but for divers reasons I could not omit to inform you of their false reports and lies given out by these malicious people, to the end that every Christian may perceive the stubbornness and crosness of these wilful *Iewes*.

They call Christ (who is the Son of God) not only ממזר That is to say, *The son of a Whore*, but palpably, as we say, *Bastard*.

Again, they nominate him ממזר בן הנידה: That is, *a Two-fold Bastard*, or *The Son of a Whore* in relation to his Mother; which expression is held in more disdain amongst them, than the other word, which

which is *Son of a Whore*; these, and the like abominations they did imprint into the imaginations of their Children.

But we, who are better acquainted with the Holy Scriptures, do assuredly know and believe, that Christ our Saviour is the Son of the Blessed Virgin *Mary*, and the Son of God.

My loving Christians, I will moreover acquaint you with the blind and dark expressions, which they have in their Writings or Scriptures, as thus:

It came to pass, that in the time of their Sacred Temple, that an untoward boy, who throwing up his Ball, or playing with the same before the Temple, it happened that the Ball ran into the Temple, and so under the Table where the שבי סנהדרין (that is their) 70 *Wise men* or *Doctors* were: This unluckie Boy (as they tearm him) who they give out to have been our Saviour, came into the Temple, running after his ball בקלמש ראש (that is) bare-headed, without a Hat; the which these Learned Persons perceiving, were angry, esteeming it for a great sin and misdemeanor; whereupon, one amongst these 70 Learned persons (who was called *Besamab*) said, Behold שיחה פנים (that is) *What a rude and shameless Boy this is.* Another Rabi (called *Helel*) said, ממזר (that is Behold *What a son of a Whore this is.* The third likewise said, בן הנדה ממזר *What a Bastard is this son of an unchast woman.* Now the next day it came to pass, that one of the three (before named Rabies) went to Market, with an intention to buy a Pot of Milk of a certain woman, who was called *Mary*, and he bought it of her; Then some of the people said unto this Rabi, Rabbi, where-

wherefore do you buy of this *Whore?* Whereupon the said Rabi asked this woman, if that, which the people said, were true; upon which demand the woman made answer, Rabi it is true; for indeed it happened that my Husband not being at home, I committed an unclean action. There came a Smith unto me, and caused me to commit this vile offence, and by whom I had that son or Boy of his begetting, whom yesterday you called *Bastard*, and *The son of a Whore.*

Whereupon the Rabi said, ברוך המקום *Praised be God, which hath put the truth into my mouth.*

Is not this therefore an extream lie, most prophane and unspeakable blasphemy? The which, not onely the Evangelists do condemne, as you shall find in *m* where it is evidently proved to the contrary, considering the strict Law of the *Iewes* against that sin of Adultery; But likewise in the old Testament, according to the Law of *Moses n.*

m Luke 7. 53. Mat. 1. 18.

n Levit. 20. 10

The man that committeth adultery with another mans Wife, the adulterer and the adulteresse shall surely be put to death.

And againe in *Deuteronomie*, ◦ *If a man be found lying with a woman, married to a husband, they shall both of them die, both the man that lay with the woman, and the woman also. So shalt thou put away evill from* Israel.

◦ Deut. 22. 21

And much to the same purpose you shall find written in *Leviticus*, *&c.*

Wellthen, my blind *Iewes*, how is it come to pass (or let me know the reason) that these two persons escaped, seeing there were two such severe Lawes

that

that did forbid theſe tranſgreſſions, and that they remained unpuniſhed, and that they were ſuffered to come into the ſtreets, or frequent the Markets; wherefore were they not (according to the Law of *Moſes*) ſtoned to death, as it was the cuſtome amongſt the *Jewes* formerly to be done, who were preſently ready to ſtone them to death, in manner as it was with him who had gathered ſticks on the Sabbath day, and others alſo for the like offence; who without remiſſion have been put to death? And without doubt, if your ſcandalous accuſations had been true, the bleſſed Virgin *Mary* would not have received the leaſt favour or commiſeration from them, who were her Enemies, and that in regard of her Son our Saviour Jeſus Chriſt, ſuch an occaſion would have given them ſufficient opportunity to have preſently ſtoned her to death, according to the Law of *Moſes*.

Now my *Jews*, why harbour you ſuch inhumane and prophane thoughts? conſidering that the V. *M.* is the Mother of Jeſus her Son, as the Prophet teſtifies, and as it is written in the Evangeliſt, *Brought up and lived at Nazareth*; as alſo at that time was called *Jeſus of Nazareth*, even as you your ſelves do name him ישו' נוצרא which is, *Jeſus of Nazareth*.

How is it poſſible then, my *Jewes*, that you dare preſume to ſay, or at leaſt imagine that our Saviour (when he was a Boy) did play up and down with a Ball in *Jeruſalem*, in the Land of *Judea*; the one being diſtant from the other the ſpace of 15 Leagues, which is about 45 Engliſh miles, as may be ſeen and proved by your own Books.

How was it poſſible then, that *Mary* the Mother of Ieſus ſhould come from thence to market to ſell Milk at *Jeruſalem*, juſt at ſuch a time when it was to be ſold? Doubtleſs that Milk muſt have grown ſour by the way, eſpecially by reaſon of the great diſtance that there is from the one place to the other; as alſo the burthen would have been very ponderous to have been carryed from *Nazareth* to *Ieruſalem*, the charges likewiſe unſufferable, and the profit but little.

Conſider with your ſelves, O *Jewes*, what palpable errors you run into, and how manifeſtly you condemn your ſelves by your abominable lies and untruths; the *Turks* themſelves know better, and confeſs that Chriſt was born of a Virgin, and ſo remained in her Virginity: But ye unbelieving *Jews* remain ſtill obſtinate, not deſiring to condeſcend to the truth, endeavouring what you can, to diſhonour the Birth of our Lord Jeſus Chriſt.: For at Chriſtmas, when that our Saviour was born of the Virgin *Mary*, according to the prophecie of the Prophet *Iſaiah*, where his birth is at large foretold; And when the Chriſtians do ring the Bells, as it is the cuſtome in *Poland*, remaining in the Church, and publiſhing the Birth of our Lord Ieſus; when theſe unbelieving *Jewes* do hear the Bells ring, they cry out, and utter theſe moſt abominable words:

דולך ורוכב אשת איש.

That is to ſay, *Muſt that Baſtard go through all theſe Clocks and holy places?*

And at that time they make a great deal of noiſe in the houſe with their Children and Servants,

nei-

neither do they take any reſt that whole night, but running up and down, out of one Chamber into another, not one alone, but many together.

Alſo (during the whole night) they may not exerciſe themſelves in their Fabulous *Talmud*, but in Books which their Rabies have made, and which they call: מעשה תלוי that is, *The ſtory of the hanged.*

Beloved Chriſtians, can I tearm this any otherwiſe than an abominable Blaſphemy? It is a common practiſe which theſe people have, to ban, curſe, and revile the name of our bleſſed Saviour; inſomuch that it is no marvel (according to the ſaying of the Prophet *Jeremiah*, how it is poſſible to be endured;) yea, that the earth doth not open, and ſwallow them up, as it happened to *Corah*, *Dathan*, and *Abiram*; who were ſwallowed up in the Earth, by reaſon of their Rebellion.

Let it therefore be our Prayer, that God would be pleaſed to open their eyes, that they may believe in our Saviour, who is that true *Meſsiah*; whereby they might prevent the like puniſhment for their abominable Blaſphemies againſt our Saviour, and the bleſſed Virgin his Mother.

I will here likewiſe declare ſome few things unto you, (although ſomewhat againſt my ſelf) that every good Chriſtian may receive ſome benefit from theſe blind and ſtupid *Jewes*, who love to walk in darkneſs.

It is the cuſtome of the *Iewes*, that when they take upon them to ſpeak of the Virgin *Mary*, the moſt favourableſt Tytle which they give her, is this; אם של תלוי that is, *The Mother of a Perſon*

that was hanged. Also in another word which is,

ימח שמו וזיכרו.

That is, *The name of the hanged shall be abolished, neither shall it be had any more in remembrance.*

Moreover, they call the Virgin *Mary* (טמה) that is, *unclean*; and when it happeneth that there is any Wedding amongst them, and that the Bride gives her self out for a Maid, (it having been perceived that she had committed some unchast action before, then they use these tearms.

זה בתולה כאם של תולה.

That is, *She is a Virgin, like unto the Mother of the hanged*, meaning thereby the Virgin *Mary*: These are the abominable lies, and false Accusations, and Blasphemies of the *Iewes*.

Ye unbelieving *Iewes*, you may charge our Saviour and his Mother with what false Accusation you will, or that your unclean spirits shall move you; but I will clearly manifest unto you, and prove out of your own Scriptures, that your Accusations are false.

It was an antient custome amongst the *Iewes* before the destruction of the Temple of *Ierusalem*, they had there (כפר זיכרון) that is *a Book*, wherein their Priests or Rabies did write, and therein was specified the number of their Rabies; and as soon as any of their Priests or Rabies deceased, they presently established another in his place, and that they write also into their Book, together with the names, both of his Father and Mother, as likewise the day when he was taken in and established; this was so kept in the Temple, that no man durst presume

to

to carry the ſaid Book out of the Temple.

Now it happened that when our Saviour Chriſt came into the land of *Judea*, he then began to teach and preach the word of God: but before he began publickly to teach or preach the word of God, it came to paſſe that at the ſame time one of the ſaid Rabies died, and at that time alſo they found none that came to poſſeſſe the place of the deceaſed Rabi or Prieſt, unleſſe it were *one Jeſus the ſonne of* Joſeph *a Carpenter, as they ſtile him,* who was then nominated.

Now he was a perſon who was very young, but in his Life, Learning, and Converſation he excelled all, and the moſt voices were for him. And when the whole Councell and Aſſembly of Rabies or Divines had given their conſent, his Mother (in regard that *Joſeph* her husband was deceaſed) was called in before the Councell of theſe Rabies, calling them by their names. To wit, *Jeſus* and *Mary*, to the end that they ſhould be written in the book of the Prieſts.

And when the ſame was read before them, both of her, and her Sonne *Jeſus Chriſt* our Saviour, they then began to enquire very narrowly of her, concerning his Father. Whereupon ſhe gave them this anſwer.

That it was true, that ſhe was the Mother of Jeſus (the which the women muſt alſo acknowledge, who were preſent at the birth of the Sonne) ſaying likewiſe that he had no Father in the World, as I can give you ſufficient teſtimony upon good grounds of the truth thereof.

For living in the Country of *Galilee*, and having

ing preſerved my Virginity with all Integrity, it happened that, (מלאך גבריל) which is, *an Angel from God,* came and appeared unto me in my houſe, at that time when I was earneſt at my prayers, who told me, *that I ſhould have a Sonne, and that I ſhould conceive the ſame by the Holy Ghoſt, and his name ſhould be called Ieſus.*

And upon ſight of this Angel, I found that I was with Child, and I brought forth this Sonne without any paine or grief : And before and ſince that time, I was, and ſtill have continued a Virgin.

Now after that the Prieſts or Rabies, had heard what was ſaid, they ſent for a very wiſe and underſtanding woman, and charged her very highly, that ſhe ſhould narrowly enquire after the truth hereof, and whether this *Mary* was ſtill a pure Virgin. And thereupon the women, who had been preſent at the birth of Chriſt, came preſently to the Prieſts or Rabies, and witneſſed that ſhe bare Chriſt in her pure Virginity.

Hereupon the Prieſts commanded, that the Virgin *Mary* ſhould come before them againe, and then they charged her, that ſhe freely acknowledge and manifeſt unto them, who it was that was the Father of Jeſus, to the end that they might write their names, and the name of their ſonne *Jeſus* in the ſaid Book, and that they might love him.

To which the Virgin *Mary* firmely made anſwer, ſaying,

Verily I have conceived without the help of any Father in the World, but onely by the power of the Holy Ghoſt, foretold and affirmed unto me by the Angel. *Therfore*

Therefore he is not any mans ſonne elſe but mine, and the Sonne of God.

Now when the Prieſts or Rabies, had heard and underſtood theſe words, they preſently wrote the ſame, together which theſe words in the ſaid Book.

(*Viz.*)

That on that day there departed out of this life a Prieſt, one of their Society: and in his place, with the joynt conſent of the whole Congregation, we have taken in, and received, for a Prieſt, one who is called JESUS. Or,

ישי בן אלהים חיים.

That is, *The Sonne of the everliving God, born of the Virgin* Mary.

And this book lay hid in *Ieruſalem*, being kept up and reſerved, by the Rabies or Prieſts there: But at this preſent the ſame is kept or hidden at the City of *Tyris*.

This Hiſtory is apparently known unto all the Rabies and chief of the *Iewes*.

Yet nevertheleſſe they will not open their eyes, but remaine ſtill in their blindneſſe, and will not acknowledge nor believe in our Saviour Jeſus Chriſt.

Now, my *Jewes*, what can you think of your ſelves, how can you explain this Hiſtory, which ye call (מעשה תלוה) that is, *the Hiſtory of the hanged?*

Ye may now eaſily ſee, that your Doctrine is falſe, cannot you apprehend what your own Elders and Prieſts ſaid unto the Virgin *Mary*, and to her Sonne Jeſus.

But

But I see you remain still unwilling to embrace any good instructions, for you still mind your false bookes, calling the twelve Apostles, תשמידים, That being interpreted well, signifieth, *the twelve Apostates*, in regard that they were baptized : For ye call all those that are baptized, (משומד) that is, *Apostate*.

But the common Proverb is, that the Cuckow sings alwayes but one song, to wit his own name.

A farther Explanation of the Godhead of CHRIST, upon this Text of Scripture.

EZEK. *Cap.* 44. *Verſ.* 1, 2, 3.

וישב אותי דרך שער המקדש החיצון הפנה קדים
והוא סגור : ויאמר אלי יהוה השער הזה
סגור יהיה לא יפתח : ואיש לא יבא
בו כי יהוה אלהי ישראל בא
בו והיה סגור.

And he brought me againe to the door of the uttermoſt Sanctuary, towards the morning, but it was ſhut. And the Lord ſpake unto me thus: This door ſhall remaine ſhut up, and ſhall not be opened, and no man ſhall enter through the ſame, but onely the Lord Jehovah, *who is the God of* Iſrael, *he ſhall go through the ſame, and ſo it ſhall remain ſhut. He ſhall go in through the door, and ſhall return through the ſame againe.*

IN which Text is clear and evidently manifeſted the bearing of the Holy Virgin, wherein God ſpeakes to *Ezekiel* concerning the cloſed door of the uttermoſt Temple, by which the undefiledneſſe of the chaſte Virgin, and the unſpotted life is ſufficiently evident and apparent, who was the exterior Temple of the Majeſty of Allmighty God, as likewiſe of the body of Chriſt,

and the inward Temple of the Almighty, who was the sonne of God, who according to his humanity took up his abode in this unspotted Virgin.

And it is especially and apparently set down, that this Gate of the exterior Temple, the which shall so Remaine shut up, and shall not be opened, was the lock of that Virgins Virginity, which lock should not be opened, although that Christ our Saviour, according to his humanity, had been born of the said Virgin *Mary*.

And this Text doth farther demonstrate. *And no man shall go for to open this lock or gate.* That signifieth, she shall be and remain a Virgin without spot or blemish. For the God of *Israel* onely shall passe and repasse through this gate, and nevertheless the gate shall remaine shut. That is as much as to say, she is and was a Virgin, as well before, as after the birth of our Saviour.

In the expression of which Godhead, there is absolutely meant the Trinity. To wit, *the Father, the Sonne, and the Holy Ghost.* Now as the Father sent the holy Ghost into the Virgin *Mary*, so the blessed Virgin did conceive our Saviour, called Jesus the Son of God, who was called the God of Israel, as more amply is set down in the former expressions, to be but one onely and intire Godhead.

CONCERNING
THE
CHURCHES
Of The
CHRISTIANS.

THE Chriſtians publicke Congregations are ſaid to be Gods Houſes or Churches, but theſe wicked people nominates or ſtiles them בית השומה that is to ſay, *an unclean or an unworthy Houſe.*

Alſo in the book בראכת in the ninth Chapter. When that a *Iew* paſſed by a ruinated Chriſtian Church, he muſt ſay thus, (ברוך המוקם שיכר עבורה זרה.) that is, *Praiſed be God, who hath ruinated or deſtroyed the the houſe of ſtrange ſervices, or Idolatries.*

Thus they falsly and abominably curse the Worship of the Christians : calling those Songs which are sung in the Churches, (תולה לידר) that is to say, *The songs of the hanged, or condemned person.*

And they likewise call the book of the New Testament, and other books thus, (ספרים פתוליב.) That is to say, *unworthy books.* The *Greeks* and *Romane* languages they call (לושן הטו מה) that is, *beast-like or unclean speeches.* And when they see a Christians child carried to be sprinkled, they say thus, (רא זה ממור אין טומה לכפירה.) that is, *behold they carry a bastard into an unclean place.*

Finally whatsoever is used or accustomed to be done in the Christian Church, they doe presently open their unworthy mouthes, breathing out such abominable expressions, as these are to the dishonour of the Christians.

Now, my loving Christians, happily by these smooth words of the *Iewes*, you may suppose that they speak nothing but Honey, but alas you do not perceive the Venome which lies hid amongst it : And it is really no otherwise than what I have declared unto you.

Con-

Concerning Government of Chriſtians: Of their Princes and Potentates.

AS for the King, they pray three times in a day for him in their Synagogues in this manner:

ומל כית זדון מהרה תעקר ותשבר.

That is, *And the ſtrange Kingdoms* (thoſe are the Chriſtians) *thou ſhalt ſuddenly deſtroy.*

And in the ſame Prayer they uſe theſe tearms:

וכל המינים כרגע יאברו

That is, *And all the Prieſts* (or Miniſters) *ſhall ſuddenly be deſtroyed out of the World.* Likewiſe they call thoſe Magiſtrates of the Chriſtians, who dare not do as they would have them: שם רשאים ירקוב that is, *Wicked perſons*: And curſing them, they ſay thus, צוא כפרה בעדי that is, *Wicked Perſons ſhall be rewarded.*

Likewise they say thus, טוב ש־ורה זה.

Tat is, *What a wicked and unjust Magistrate is this.*

And when it comes to pass that a Godly and just Magistrate doth govern, and one that is an Enemy to them; and that he hath the rule and command over them, and that he happeneth to die suddenly; then they make or ordain a Fast, the which they call פוריס that is to say, *A day of deliverance*; celebrating the same with great joy, feasting and drinking; then those dayes are welcome to them.

But when they have any Magistrate, who commands them, that is meek, courteous, and gentle, and that doth shew them favours, then they can say or speak of him thus,

צוכפרה איש טוב וה ערל יטח שמו וזכרו.

That is, *What a good Magistrate is this, he willingly and voluntarily receives our gifts, his name shall be had in remembrance*: Even as our Rabins, who said thus,

להבריל בן ערל ליהודה.

That is the difference between the Godly and Righteous Magistrates, and the blind Iewes.

My

My beloved Chriſtians, what a great pride is this, that they ſhould eſteem themſelves better than the greateſt ſorts of Rulers or Magiſtrates that are ſet over the Chriſtians; and by that word *Lahaſdil*, they mean this, a Jew and a Chriſtian being compared together, whether the ſame be either King, Prince, Potentate, or others, they Curſe, Bann, and revile them, uſing theſe words:

מכה על זה ערל.

That is, *The Plague or Peſtilence light upon them, who are* טוב איש *upright and juſt.*

And ſometimes they call them *Haman*, meaning thereby, As *Haman* was not good to the Jewes, ſo was this Potentate alſo; and therefore it ſhall be with him, as it was with *Haman*.

Wherefore, my loving Chriſtians, are not theſe words both ſhameful and abominable, wherewith they moſt unworthily and falſly do vilifie the Chriſtians, Banning and Curſing all the Chriſtians and their bleſſed Redeemer; but in eſpecial manner thoſe Jewes, who are become Chriſtians, and have received the Sacra-

ment

ment of Baptiſm, which they call ſprinkling, theſe are no way exempted; and they call us משובר ולמשומרים על תהי תקוה. That is, *Thoſe that have departed from their belief, ſhall have no hope of Salvation.* They call them כופר that is *Apoſtates*, or thoſe that have forſaken the true Faith. This in brief, I have at preſent thought good to publiſh to the view of the world, for the defence of the Chriſtian Religion.

Finally, Gentle Reader, and beloved Chriſtian: I would have related unto you an innumerable company of other things of thoſe wicked *Iews*, which for brevities ſake, I let ſlip; I could have given you large information of their comportments, and have warned you of their manifold miſdemeanors towards the Chriſtians; but by the perſwaſion and intreaty of ſome eſpecial friends, I have omitted to do the ſame; I have already publiſhed the firſt part hereof in Print, for the benefit of all good Chriſtians; and when I ſhall find that you have received ſatisfaction thereby, I ſhall hereafter endeavor to give you a more ample relation of things of greater concern-

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ment in a more larger Volume; wherefore let me desire you to accept of this for the first proffer of my true affections to the Christian Religion, and therewith recommend you to the protection of the Almighty, who is able to give a blessing to this, and to erect the same in the hearts of all true Believers; hoping that he will go forward in the augmentation thereof with his Holy Spirit; for it is he alone, that hath taken away the scale from my eyes, opening my heart, and giving me a believing Spirit, whereby I may behold his mercy, and be obedient to his holy will; he is that onely God that enlargeth our hearts, yea, it is God alone doth guide and govern our affections, to the end we should value his goodness more than Gold or Silver, that we may be constant in his service; to that end, he of his Infinite Goodness hath brought us to the *Fountain of living Waters*, yea, to those Wells, which we digged not; therefore we ought not to cast earth into them, as the *Phylistines*; neither preferre those broken wells, as the Iews have done: I suppose you have sufficiently perceived

their manifest errors in this my Treatise; and whilst we remain in the true light, let us not run wilfully into darkness; but let us remember that saying of *Austin*, Those that tempt and despise Gods will inviting them, shall be sure to feel Gods wrath taking vengeance on them.

I will not burthen your patience too much, beloved Christians, with my long discourse, but shall herewith conclude; intreating you, that if you find any thing herein, which you did not formerly know, that you would be pleased to judge charitably thereof, and to interpret for the best; imbracing what may be beneficial to you, and give God the glory. But in case there are not such varieties as may happily be expected, yet let the same be acceptable to you, seeing it is done according to the small abilities of the Christian Author; concluding with S. *Peter* Chap. 4. *v.* 10. *This doe* and thou wilt ingage him, who is

Thy regenerated Brother, and
Servant in Christ,

ELEAZAR Bar *ISAIAH.*

TO

TO
My former Brethren
THE
JEVVES.

Peirachoves. CHAP. 2.

Loving Jewes,

Rabi Jouſe *the Prieſt*, *and* Rabi Joctenen, *the ſon of* Sachiah, *went the one with the other, and ſaid: They heard a voice from heaven, which ſaid, Riſe up, riſe; the great Palace is alſo made ready for you, and there is a Lordly Throne therein erected: Then you, and your Diſciples, and your Diſciples diſciples are ready to ſit down before the holy Trinity, in which place both theſe Rabines give us*

gracious writings, wherein they acknowledge the Holy Trinity according to the Holy Bible.

And you O Iewes, calling our Saviour Jeſus, *you call him right; but you conſter the word in* Roſtives, *that is, to take a word out of every letter; and your Rabines do unfold it thus: The firſt word, that is the* (Jud *ſignifieth* Jomach, *and the other letter is* (Shin;) *that ſignifieth* Shemou, *and the third letter is* (Vauf) *that ſignifieth* Viceckrau, *that ſignifieth together,* Put out his Name and his remembrance.

To this fooliſh and blind conceit, the Rabines have inſtructed me; but I have found the ground of this word Jeſus, *and according to my underſtanding, that name* Jeſus *is the true Name of God the Father, and God the Son. The firſt letter* Jud *ſignifieth* JEHOVAH, *and ſo our Saiour is called* Jehovah the Righteous: *And the other letter is* Shin, *ſignifying* Shadai, *that is* ALMIGHTY, *that is, God the Father ſaid to* Moſes, Shadai, Shemei, *My Name is* Shadai: *And the third letter is the* Vauf, *ſignifying* Vacced, *which is,* For ever and ever: *And if you would demand concerning the* Holy Ghoſt, *I have told you divers times in my Book that he is a* Holy SPIRIT: *Or in another ſignification*

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the letter, Vauf, *ſignifieth,* Verruah, *that is,* the holy Spirit. *Now it is manifeſt, that that word, which you call* Seſhu, *is both Father, Sonne, and Holy Ghoſt, which is all but one God.*

I Eleazar Bar-Isajah, *do requeſt almighty God on your behalf, as having formerly been my Brethren, that he would be pleaſed to be mercifull unto you, and give you his peace together with his holy Spirit, to the end, that he would be pleaſed to open your eyes, and to take off the darkneſſe from your eyes, that you may perceive, and acknowledge the great darkneſſe and obſcurity wherein you are at this preſent time. Such is my hearty prayer unto Almighty God, that he would be pleaſed to guide you by Ieſus Chriſt his ſtrength, and by the power of the Holy Ghoſt.*

Loving Brothers, you know very well, that theſe are the laſt times of the 6000 *yeares which the world ſhould ſtand, according as here-above is written. according to the rules of Rabi* Aliehu, *in the* Talmud, *in manner as is ſignified by the Chapters formerly mentioned in my book.*

Ye know well, that you do believe more in your Talmud *than in the ten* Commandements *themſelves, and the other Word of God, and alſo of all the Prophets. And your fabulous* Talmud

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is ſweeter in your mouthes than honey: and through the ſame miſunderſtanding, many are led aſtray out of the right way, into the contrary way leading to darkneſſe.

But I ſuppoſe the reaſon is, becauſe your learned Rabies will not demonſtrate unto you the true grounds out of their Talmud.

And that is the cauſe, that of a thouſand Iewes, one of them is not able to give the true meaning of one leaf of your Talmud. *But you all believe what your falſe Prophets, the Rabies, do teach and preach unto you.*

And through thire falſe and dubious Doctrine, they bring you aſtray, by leading you into the wrong way, to the very pit of deſtruction, and eternall damnation; where is nothing but ſhame and diſgrace, without any hope or conſolation for ever.

Therefore, my former loving Brethren, I do earneſtly beſeech you, for the love of God, being I am obleiged to inſtruct you in the way and path of life, that you would with a cordial affection take upon you to read this my ſmall work, in regard that therein is ſpecified out of the old Teſtament, and out of your well beloved Talmouth, *that the Meſſiah is come, and is the Sonne of Almighty God, according to your Rabiniſh doctrine,*

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in manner as I have made it appear, that he is the Sonne, the true Meſsiah, and our beloved Saviour, and that he was from everlaſting, as I have explained it to the full in this book. And I could not have any reſt or quietneſſe, untill I had manifeſted at this time the mercy of God the Father, his Sonne, and the Holy Ghoſt, who hath brought me out of the darkneſſe into the light. I would from my heart that likewiſe the true light from Almighty God would inlighten you, wherewith you all one with the ooher, might be by the help of God brought to the holy Baptiſm, as well as I am, and ſo with the other Chriſtians, be brought to his true knowledge and eternall life.

And finally, loving Brothren, you muſt not think in your hearts, that I have done that ſmall work out of any ſhame or approbry unto you, but to free and relaſe you, and to inſtruct you in the way to eternall happineſſe, where our fore-Fathers, who believed on Chriſt, have their everlaſting habitations. For with the aged there is wiſedome, and thoſe who have lived long, have true underſtanding, ſo that in them, the Holy Ghoſt remaineth, and they have learned all of it through the Holy Ghoſt. And therefore I will pray to the Almighty God, that he would give us his holy Spirit, who ſhall conduct

duct us in these holy pathes and wayes, wherein our fore-Fathers have walked, and thereby the coverts of your eyes shall be enlightned, and then ye shall see the lightnesse and brightnesse of his goodnesse with your eyes. And it shall be said unto you, Behold, that *is the God of our Father, in whom we have trusted: And* this *is our Savionr.*

And at this time, they shall rejoyce both in Heaven and Earth, and they shall say amongst the heathen, The Lord hath reigned, the Lord hath been mercifull unto us, and made us worthy; yea, vouchsafed us the light of his glory, with our eyes.

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FINIS.

אליזר בר ישעיה כהן ממרינה מסקוויתאיש יושר